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SOCIAL QUESTIONS
OF THE DAY.

No. 3.

Counter-Attractions
TO THE
Public-House. * * *

How the Drinking Habits
of the People * * *
may be Changed. * *

By J. B. PATON, M.A., D.D.

NEW EDITION.
SIXPENCE NETT.

LONDON :
James Clarke & Co., Fleet Street, E.C.

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By J. B. PATON, M.A., D.D.

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FOREWORD.

THESE Notes were dictated in October, 1903, to the Secretary of Messrs. Rowntree and Sherwell, who had requested me to give an answer to the two questions which they proposed and which are stated on the title page.

The conversational style necessarily used in dictating these Notes remains in their printed form. This explains the freedom and occasional laxity of expression to be found in them.

These Notes, without the Supplementary Prospectuses, are published, for distribution, in a pamphlet. Price 2d.; 12 for 1/6; 100 for 10/-.

What counter-attractions to the Public-House can be most immediately and effectively created?

How the Drinking Habits of our People may be changed.

IT is a portentous fact that more than a hundred and seventy millions of money are spent every year in this country upon alcoholic drink, and that on an average £17 per annum or thereabouts are so spent by every working man's family in the country. If, indeed, the working men and women of this country who are teetotalers are excluded, the average will be considerably more than that, probably £21 a year for every working man's family. It is, therefore, in view of these awful facts, that one is led to consider what can be done to stay this plague that devastates the country. There are many concomitant influences, of course, connected with this drinking habit of our people which are reciprocally its causes and consequences; and I do not like it to be thought that these are unknown or ignored by social workers. Among these may be named the wretched and insanitary houses in which so many of our working people are living in the congested districts of our

towns, and the terrible monotony and weariness occasioned in factory and workshop labour by the extreme subdivision of labour,—by the iteration and reiteration every day and every year of the same kind of work, so that all the pleasure and the zest of healthy labour are lost. There is also the weakening and decay of religious sanctions and influences in our time, and the consequent relaxing of moral control by the people. Further, there is the abandonment in many trades of the system of apprenticeship, so that our boys and girls beginning work have not the personal care and supervision that they used to have in the workshop. It is pitiful to think that a young lad fresh from school is thrust into a large workshop and gets immediately accustomed to the speech and habit of life of the workmen about him, not one of whom has any special interest in him, or responsibility for him. And there is, finally, the weakening of parental authority and of home influence in our time, caused in part by the early wage-earning of our children, and a growing spirit of independence among them which leads them to resent any interference of their parents as to where or how they spend their evening leisure.

All these facts, and others might be named, are connected with the terrible

problem of the drinking habits of our people; but, amid them all, there is one great, clear, and outstanding fact that commands and fixes our regard:—there is one immense dominant factor in this problem which has to be specially considered. Our vast industrial population everywhere are tired with the day's work, and they need some refreshment, some recreation for jaded bodies and minds, after the heavy work of the day. All of them also have social instincts and tastes, and desire in the leisure evening to have social intercourse and fellowship, to gossip about the events of the neighbourhood or discuss the politics of the day, to have a game and chat with their neighbours or friends. It would be pleasant to think that this could be done in their homes, but we know that in the great majority of their homes, especially in the evening, when the children are put to bed and the housework has to be done, this cannot be. Here then is a great, vital, human need on the part of a great mass of our working people both in town and country. It is a true, natural, instinctive need which somehow or other must be and will be met and satisfied. Now the publican caters for, provides for, this need; and so long as he does so *alone*, we may preach Temperance as long as we please, still the publican will laugh

at our effort. He holds the people in the hollow of his hand.

This question is one specially concerning the *leisure evening life* of the people. When they are engaged in doing the work of the day their minds are necessarily fixed upon the work they have to do. It is when the work is done and the mind hangs loose that men seek companionship and rest and are played on by the influences that come to them in their companionship and recreations. I had a letter the week before last from the National Secretary of the great Adult Sunday School movement, in which he says : "The load that is at present on the minds of our schools is how to provide substitutes and counter attractions to the public-house. It is little good to get men to take the pledge if we do not help them to keep it." At a meeting that I recently attended in London an earnest young Temperance worker said that he felt it to be almost a cruelty to get a young man at a Temperance meeting, where he was roused by the appeals made to him, to sign the pledge, and then to leave him night after night, consorting with his mates and companions to pass the flaring open public-house, whilst he has no other place where he could go with them, and where he could be helped to begin the new and better course of life to which his pledge introduced him.

I.

This then is the problem we have to consider, and I will try to answer these two questions—WHERE and HOW we can meet, and cater for, this great social need of the working men and women of our country,—that is, provide for them rest and recreation in the evening that will be bright and attractive, and give them easy and abundant opportunities for social intercourse and pleasure.

WHERE.

(A) If we consider this problem carefully we shall see that places must be opened quite near at hand in every district. The public-house is near at hand, and so must be the place that is to be its substitute. To offer effective counter-attractions, there must be many of them, and therefore they must not be costly.

The Social Institutes Union, which has been formed in order, as far as possible, to provide for these great social and recreative needs of the people, has suggested and has shown that places can be found in almost every district of every town, and also in every village, which can be utilised at once for these needs without any great cost, and which can be opened in great numbers where they are needed. I will indicate some of the kinds of places that can be thus immediately secured and utilised :—

(1) School Board buildings, when they are not used for evening classes. There are in every town many such buildings which are lying idle and dark at night. They have been erected by the people's money at very great cost, and ought to be used for the people's good, especially for objects like those of the Social Institute, which continues and carries forward the higher interests of the day and evening schools. Many of these school buildings have large halls which are without seats, which are also well decorated and heated and beautifully lighted. Such halls could be immediately converted, by a little bright drapery, and one or two bits of bright carpet, into splendid drawing-rooms for the people. A handsome cupboard could be placed there, the upper door of which could be folded down upon hinges, so as to make an admirable counter, on which refreshments can be placed, and urns for any hot drink, such as cocoa, coffee, and tea. In this cupboard the crockery may also be kept for refreshing drinks ; and in the lower part of the cupboard the chess boards with their men and other requisites for different games may be kept, whilst behind this cupboard space is always kept for one or two movable billiard tables. A piano is specially required for such an Institute, and movable tables and chairs

must be provided, which can be stored in some department of the school building. In London, Nottingham, Glasgow, and Bradford these rooms have been given by the School Board on most reasonable terms, a charge being made to pay the caretaker and the heating and lighting, so that no extra expense falls upon the rates ; and in each case a room is afforded for smoking, on the understanding that there is no expectoration save in the spittoons that are supplied, and that the rooms are thoroughly well ventilated during the night after they have been used. Classrooms have also been provided for the meeting of Trade and Friendly Societies, which are encouraged to hold their meetings there instead of at the public-house ; and other classrooms are used for educational classes of the very brightest and most popular kind,—singing and instrumental music, and ambulance and the laws of health being among them. Where there are no large halls there are often large classrooms, where the seats are movable and where at least a large portion of the room can be devoted to pleasant social uses.

(2) In connection with many places of worship there are rooms which are not used at night, which are also lying dark and idle. These in many cases can also be obtained for the purposes of the Social

Institute at a rent that will suffice to pay for caretaking, lighting and heating, and may include a small amount for depreciation of property. These rooms will often be found to be the most suitable, and can, like the halls of the school buildings, easily be transformed into pleasant social rooms.

(3) It is surprising how many vacant rooms of various kinds are to be found in almost every district,—old mission rooms or small chapels that have been vacated because the worshippers have gone to larger or more suitable places, or small workshops that have been vacated, the business being transferred to larger premises. And all these rooms can be very easily and quickly transformed into very attractive social rooms, by bright colour-wash outside and inside, by some bright drapery, and it may be a few pictures, along with a piano and a cupboard. In some cases these can be rented, and in other cases they are often to be purchased ; and it has been found that the purchase money can be raised by a mortgage for two-thirds of the value of the building, whilst the remainder is raised by subscriptions obtained by friends in the neighbourhood who are interested in the work, or by the men themselves who become members of the Social Club or Institute. In some cases it is suggested

that many of these men should take founders' shares of say 5/- each, and the value of these shares should be repaid to them during the first year or two years of their membership, either in special privileges given to them, or in reduced fees. Many of the Free Libraries, especially in the local district libraries, afford good opportunity for social games and other recreations, together with the reading of the newspapers and magazines. I believe that this department of our free libraries might be developed.

(4) There are in most districts public halls of various kinds and sizes to be rented, which can also be used for this purpose, and converted into Social Institutes with all there varied interests and recreations.

(B) In speaking of the above, I have thought only of places which would be opened in the evening, but I think that in every district there ought to be one or two houses that are open all day, places that might be called Temperance Public-houses, fulfilling all the services of a public-house, but without alcoholic drink. These houses *in the evening* would serve all the purposes of the Social Institute such as is held in the places that have been named above, but would, in addition to that, be available for all who needed rest and food and recreation and oppor-

tunity of social intercourse *in the day-time*. Such a house as this could be used, as public-houses, alas! are now often used by Trades Unions, as a place where the out-of-work members of these Unions should attend and sign the "vacant" book. They would be able to do so there without the terrible temptation which now besets the man who comes for this purpose, to spend part of the day with the publican, spending also with him some of the money which the publican, who is so often Treasurer of the Trades Union, gives him as his weekly allowance. It would be a great boon to the Trades Unions if their "vacant" book, as it is called, were kept and signed in a Temperance public-house, instead of a public-house where alcoholic drink is sold and drunk.

I have thought that such a public-house would not only be used in the sense just indicated, but that also it might be useful in a working-class neighbourhood by providing excellent and cheap food in that neighbourhood, not only for those who might come to the public-house to eat it, but also for those who fetched it. At present, members of a family go to an ordinary public-house to get their beer, but instead of that I can imagine people in the neighbourhood sending to the public-house not only for cocoa and coffee which would be made in the very best

way possible, but also for soups and other wholesome food which could be cooked in the public-house on the principles adopted on the Continent, and also in this country, in preparing the food for soldiers. It is well known that the ordinary method of cooking is expensive, and that it often cannot be well done in the working man's house. Both he and his family are often doomed to live on dietary which is not wholesome and is costly. But the most wholesome foods can be very economically cooked in large quantities, so as to yield the most complete nourishment, in a well flavoured and tasty manner.

It would be absolutely necessary that these public-houses be conducted in the most attractive manner, and have much in every room that gives brightness and pleasure. The use of simple flowers would also prove a great attraction. I cannot but think that all temperance workers have much to learn as to how to make their public-houses attractive and useful. I have also thought that every such house ought to be conducted by a man and his wife, and that the wife in such a public-house would be able to do much in many ways, by her acquaintance with, and knowledge of, the working women of the district, to counteract the deplorable tendencies that are degrading our working women by the drink habit.

An example of the kind of influence that may be exercised upon women of the district by a temperance public-house conducted in this way, and in which a woman presides, is afforded by a public-house in Bermondsey, established in connection with the Bermondsey Settlement.

(C) In addition to the temperance public-houses which are open all the day, I think that in every district of a large city and in every town of importance, there ought to be one large building which should be the central Social Institute of the district or town. This building ought to be of some size and importance. One often thinks of what is found in Continental towns, viz., the Bourse de Travail, a large building for the offices and social arrangements connected with the different societies of working-men and working-women,—Trade Halls, they might be called. It seems to me that these two objects might be admirably united in one building in each town of some size, and in each district of our large towns,—a building which would be opened all the day, and which anyone might enter at any time so as to have refreshment, accompanied at certain times of the day with music, along with opportunities of social intercourse: and at the same there should be rooms in it available for the

meetings of Trade Societies and Friendly Societies, and all kinds of institutions for the benefit of the working-men and women of the place. It is right and necessary that the meeting places of all these various Societies and Institutions should be held in connection with a place, where also they can have refreshment and some entertainment when the business that calls them there is done. Such a building I should regard as a centre of the whole social system in the town or in the district, that is carried out in the Social Institutes and social public-houses that are established there. The meetings of the Council that will direct that system ought to be held there, and there might be a central library filled with the brightest and best books which would be circulated in all the local Institutes and social public-houses of the district. There, too, ought to be central gatherings and contests of the different choirs or orchestral and elocution classes gathered from the Institutes and public-houses of the town or district ; and there, too, all kinds of competitions might take place between the clubs meeting in the different Institutes. This building ought to be the great central dynamo that pours out the stimulus and energy that will enliven and direct the work in all the local Institutes and public-houses. This building would

probably have to be erected by public subscriptions, but it might be so erected and arranged that considerable rents might be received from the different bodies that occupy its different offices and rooms, or from the shops that would occupy the ground floor. I think of certain buildings, especially one in King's Lynn, where a splendid place has been erected in the centre of the town, and where considerable rents are received which pay for the interest upon the mortgage that represents a large part of the cost of the building. In other towns, such as Darlington, Oldham and Stockport, there have been large buildings erected, social or temperance institutes of considerable dimensions, which are somewhat of the kind that I conceive the Central Institute in each town or district ought to be.

HOW.

I have now answered the question as to where the Social Institutes can be opened and carried on. I now answer the question how they should be carried on.

(1) It is all important that a strong Central Council be formed to initiate and direct this great social movement, in order to give it momentum and to evoke press and command public sympathy and support. Such a strong and representative

Council will take steps to establish the various Institutes that may seem to be required as opportunity offers, and all the Institutes that are formed will form part of one great system which is thus directed by the Central Council. It is absolutely necessary that each Social Institute shall share in the larger common life of the whole movement, and be safeguarded from the perils that inevitably beset and will often ruin any one Social Institute or club that begins and is carried on separately and independently. It is the quickening and sustaining impulse of a large common movement that is necessary to maintain these institutions in full and bright activity, and to develop all their possibilities for good. It is through this alliance of local Institutes that clubs for games and other objects can be formed and competitions arranged, and that the brightest, most popular educational influences and interests, can be diffused and sustained among them all. And it is in such association with one another that they all become surety for the well-being of each of them, so that if one is in any way imperilled and weakened it is immediately safeguarded and protected by the General Council which represents the whole body.

(2) In extending this movement it seems to me that it is all-important that the working-men of each particular neigh-

bourhood should themselves take part in it. I would urge therefore, that there should be conferences held in each neighbourhood of representatives of Trades Unions, Friendly Societies, Co-operative Societies, P.S.A's, and Adult Sunday Morning Schools, and of all others who are likely to use such an Institute. At such a conference a committee of the men of that neighbourhood ought to be formed that would take steps in order to secure a suitable room, and to co-operate with the Central Council and others in providing for what expense may be incurred in preparing and furnishing the room, so as not only to make it attractive, but to make it in every way commodious and suitable. As I have said already a very little in the way of bright drapery and carpeting, together with some colour-wash, transforms a plain and homely room into a bright and alluring place, and in the same way a little colour outside with a brilliant gas light gives at once distinction and attraction to the building.

I believe that the working-men of England will be drawn into this movement by being thus not only permitted, but urged to take their full part in its initiation and further development. As has been suggested, they may take founders' shares of 5/- each, paying a shilling a week, and being repaid by certain advantages given

them during the first two years of the Institute. Every local Institute that is founded will require to be furnished as I have stated above. The furniture that is required and the cost of it can be learnt from the Secretary of the Social Institute Union, 37 Norfolk Street, W.C. But further, the management of it must be thoroughly effective. Almost everything, indeed, of the success of an Institute depends upon this. Therefore, from the experience of the S.I.U., it seems not *only desirable but necessary* that there shall be in every local Social Institute a Managing Secretary present every evening, who is responsible to the Central Council for the good order of the Institute according to the regulations that are adopted. This Secretary may be nominated by the local Committee, but he should be appointed by the Central Council, to which he is responsible. The local Committee, so far as experience goes, is best constituted in the following way, viz. : That the majority be elected by the members of the Institute, but that there be also on the Committee one or two representatives of the Central Council, and one or two others appointed by the Council and by the elected members of the Committee, who are specially acquainted with the neighbourhood, and interested in its well-being. It is expected

that these latter members will not only attend the Committee meetings, but also assist in the general social and educational work of the club. It will be necessary that members of the Committee in rotation shall be present every evening, to support the Managing Secretary during the evening, and to be associated with him in arranging the games and various kinds of entertainments, etc., during the evening. I would add here that each Institute that has a hundred members will certainly be self-supporting, and I append the income of two Institutes* as derived from the following five sources:—*Fees*, which are usually 2d. a week: in Scotland, however, I find that the members pay only a penny a week. *Fines*, it is found expedient to have fines for certain breaches of the rules that are adopted. *Refreshments*, which are provided during the evening. *Games*, especially billiards, as one or two billiard tables are likely to be in every Institute; and *Concerts*, or other entertainments. For the latter a penny is usually paid by each member for the programme of the evening entertainment, and twopence is paid by friends, not members, who are invited to attend it.

* This information can be obtained from the Secretary of the Social Institute Union, 37 Norfolk Street, W.C.

It will be seen that every Institute is thus conducted somewhat on the lines of a club, persons being nominated for membership and afterwards received by the Committee, and that simple regulations are adopted by the Committee for the general conduct and welfare of the Institute. The Committee has charge of the general procedure and expenditure of the club, but is, however, directed and assisted in many things by the General Council.

I append a copy of regulations* adopted by the London Council, and another set adopted by the Glasgow Executive Council, and also a set adopted by the Greenock Council.

(3) If we are to cater for the great needs of our working people which have been spoken of, and if we are to compete with the publican, it will be necessary that in every Social Institute there shall be not only the opportunities of mere restful chat and the reading of the daily paper or the illustrated weekly paper, and the privilege of a quiet smoke, but there must also be everything that will give zest and brightness to the evening. Accordingly there must be the most attractive and varied games. For many of these games there ought to be clubs formed so that the

* These may be obtained from the Secretary of the Social Institute Union.

games shall be somewhat educative, and that the spirit of emulation and competition may be introduced. There should also be every evening some song, and occasionally, also, other music for the delight of those who are present. In this way some ladies and others interested in the neighbourhood should be invited by the Committee to come and play on the piano and to sing, or play on other instruments. But the great object should be to endeavour to cultivate the tastes and gifts of the members of the clubs themselves, encouraging them therefore to sing, either with or without an accompaniment, or to play some simple instrument.

Unquestionably billiards have a special attraction and charm. There is no more healthful game that can be played, and it has been found that one or two billiard tables, 8 feet by 4 feet, can be easily placed in every such building. Rooms that are larger may have, of course, a larger billiard table. And in all these Institutes there ought to be suitable refreshments. A great feature in every Social Institute that I know is the Saturday evening concert, or what is called a Social Evening. On a Social Evening members with their wives and families attend. There are many tables set where refreshments can be had, and in the evening there are always song and recita-

tion and music provided by the members themselves or by others. These weekly concerts or socials are a great feature in our institutions. Very occasionally the members in some of the Institutes have had family dances, in which the wives and families have taken part. This, however, is only on special occasions, and under very careful regulations.

(4) It is a special feature of the Social Institutes associated in our Union, that every encouragement is given to the mixing together of people of different social grades. It is greatly desired that men of education and of social position should go and become acquainted with the working-men in the district. Some gentlemen who have done this have spoken of the new pleasure in life that has been given to them in forming acquaintance with the working-men whom they have met in the Social Institute; and educated women have found, too, the greatest pleasure in going to share their evening recreations, and to aid in the evening entertainment by song or music, whilst others of them have been glad to help at the refreshment bar, and to see that the coffee or other drink that was given was the very best that could be made. Much of the success of this social work depends upon the superior quality of the drinks that are thus provided.

(5) The last element, and perhaps the most important in this movement, is the fact that in every Social Institute there are some opportunities given for popular educational interests of various kinds. Education must be understood here in the largest sense. That is a true education which refines tastes, which widens sympathy, which communicates and imparts a pure delight, as well as that which increases knowledge or trains the mental faculties. In this respect I consider music to be of the highest importance, and wherever possible there ought, I think, to be choral classes and also orchestral classes, even if a beginning is made in a very small way. In Germany the Männer Chöre or Men's Choirs, which are found everywhere, have tended more than anything else to elevate the social life and interests of the German people ; and I know from personal observation that they have done very much to give national unity to Germany, and to develop the strong patriotic feeling of that country. In addition to music, classes may be formed in whatever subjects will attract and benefit the men, and which can be taught in the most recreative and practical way. In connection with these bright lantern talks should be frequently held. Arrangements are now being made by which it is hoped there will be given

monthly a vivid lecture illuminated with lantern slides, describing the great events of the month both abroad and at home. It is intended that these lectures will show what *history lies behind* the events that are thus being pictured, and of which the members have been reading in the newspapers during the month, and what accordingly is their *true significance*, so that the reading of the newspaper shall become more enlightening and instructive than it otherwise can be. Nothing could be more delightful and nothing could be more educational than such lectures as these, and it is hoped that an educational grounding in the history of the times and the geography of the world may be obtained by attending them. It is by such educational influences, without interfering in the least with the quiet rest of the tired man, or with the social games and pleasant gossip of the members of the club, that the true and abiding success of these Social Institutes will be secured. Mere pleasure-seeking speedily deteriorates, but in these Institutes there will always be a movement upwards, lifting men to a higher plane of life and leading them unexpectedly to new and higher pleasures.

For the younger men there must be athletic games such as cricket and football, gymnastic classes and exercises, and

also in the summer time, there must be cycling and rambling and camera clubs. Wherever possible, the rambling and camera clubs should be made somewhat educational, so as to awaken interest in the scenery, natural history, and historical buildings of the country they are rambling through.

I have spoken of Social Institutes for men, but Social Institutes have also been opened for working women which have been most successful. In them, gymnastic classes and various kinds of physical drill have been most useful, as many of the working girls and women who attend them are much confined and are engaged in sedentary employment. Healthy exercises of this kind are, therefore, most useful and are very attractive. In addition, the classes for singing, and for elementary millinery and dressmaking and domestic economy, have been most popular. But there, as in men's Institutes, the quiet hour of rest and the pleasant game are most necessary. As a rule we have not found, when the experiment has been tried, a mixed Institute to be successful. It is desired, however, that for song and instrumental music, the Choral and Orchestral Classes of both men and women should meet regularly, so as to have a mixed choir and a mixed orchestra. In every Institute,

whether for men or women, on one evening of the week, the parents and friends of the members should attend their concert or social evening ; and in the men's Institute the wives, children, and friends of the members are specially invited, so that thus the two sexes do meet in a most friendly and natural way during the week.*

The Institutes of which I have spoken are solely for adults about 21 years of age. But in most of the Institutes that have been formed the Committee is allowed to receive younger men or younger women on special conditions, one of these usually being that such a member shall attend one or two educational classes during the week. It is felt that at that age the educational element ought not to be ignored, and this proviso excludes those who would be of a somewhat restless and rowdyish nature interfering with the social life of the men.

* Mixed Institutes for both men and women have been formed, and there is no doubt that under very careful regulations, with a large and effective Committee in which able men and women who are interested in the movement have the responsibility of the conduct of the Institute, they may be carried on with great success. We have found, however, that amongst working men and women in these Institutes the men and women prefer to occupy separate rooms. Their tastes and interests seem to be different, and keep them apart.

II.

In considering the question of counter-attractions to the public-house as a national question, it must be confessed that the Social Institutes that have been spoken of are likely to be sought for and to be frequented only by the working men and women who are of a somewhat higher type. I fear there are great numbers of the working-men of the present time who have sunk into the swamp of alcoholism, and are not likely to be easily raised out of it. The objects of these Institutes will, therefore, chiefly be to prevent the younger men and women and older men and women of better character from sinking down into that fearful swamp. Especially at the present time, there are movements such as the Adult Sunday Morning Movement and the P.S.A. Movement, and other movements connected with our Trades Unions, and Friendly and Co-operative Societies, that are leading a number of men to higher ideals of life, and it is among such that the Social Institutes will find their first and most active members and supporters. If we look, therefore, at this problem of the drinking habits of our people as a great national problem, we must, whilst providing counter-attractions to the public-house, also and especially seek to create influences and agencies that will

prepare a new generation of men and women who will not sink into that fearful swamp of alcoholism, but who will be prepared for, and who will need, such kinds of social recreation as the Social Institute is intended to provide. It is therefore of the first importance that everything be done now to train the younger generation in such a way that they will have higher tastes and habits of life than, unfortunately, characterize the present generation. Accordingly, I venture to indicate what seems to me to be necessary in order that the next generation may be lifted up altogether to a higher level of conduct.

(a) To this end I am profoundly convinced that there must be a new spirit possessing our Day and Evening Schools and animating their teachers and managers. When we think that, education being now universal and compulsory, all the children of our country are in our schools during the most plastic and formative years of life, viz., from 5 to 13 or 14, we cannot but be grievously disappointed when we see the moral tastes and habits of the great mass of our young people after they have left school. I therefore do plead that in all Day and Evening Schools there shall be the most earnest and careful study given to this momentous problem, how a really effective

moral training may be given in them to our children. A letter of mine on this subject has been published in several ways and has been very earnestly discussed by a few leading teachers and educationalists of our country. I append that leaflet† and desire for it the most careful consideration of all who are interested in the true well-being of our country. It seems to me as if we had forgotten that character is the supreme end of education, and that if we can secure the moral training which will form a higher type of character amongst our people, all other good will follow ; because physical vigour, intellectual capacity and refinement of taste, vitally depend upon and are really determined by the moral sense and ideals of the people.†

I also append a statement of what I conceive may be the method of conducting the Courts of Honour, in which I should like to see the boys of our Evening Schools and Boys' Clubs everywhere enrolled.‡ I believe that if our schools

† It is most gratifying that since these Notes were dictated and put into print the Board of Education has issued a new Code, with an Introduction which fulfils all that is here desired. It opens a new era in the education of our country.

‡ The two leaflets referred to in this paragraph entitled "Moral Training in Day and Evening Schools," and the "Boys League of Honour,"—

were filled with the breath of this ethical spirit and the vision of this true ideal of life that a quickening influence would pour out from our schools upon the homes of the people, so that in a true sense the children would become the teachers and leaders of the people. A terrible misfortune befell us when the home lessons of the school were abolished. If only we could introduce through our schools the reading of the most bright, inspiring and delightful books at home, the senior scholars having their "reading circles"** in school that would direct them and encourage them in such enjoyable reading of books at home, and if we could also, through the songs of the children introduce inspiriting and catching songs into the homes of the people, much could be done at once to elevate and purify these homes. And also the direct and continuous teaching, if it were wisely given, of the laws of health and temperance and of the frightful, demoralizing evils of alcoholism and of betting, would through the children gradually reach and influence the parents.

(b) It is, however, when our children leave school, at the period of life which is

are published in the Inner Mission Leaflets by J. Clarke & Co., Fleet Street, E.C.

* See a leaflet entitled "N.H.R.U. Reading Circles to encourage direct Home Reading," published by J. Clarke & Co.

most critical and important in the forming of character, that we have to lament their lapse from the comparative innocence of childhood into the evils which haunt our streets and our workshops ; and it is at this critical and momentous period of life that all possible care must be taken to continue the better influences that have surrounded the child in the Day School and in the Sunday School. I speak of the Sunday School because, as in the Day School, it is at the age when the boy and girl begin to go to the factory or the workshop and to earn their living that our children in large numbers leave the Sunday School. So at the very time when they need to have the stimulus and protection that might have been given by associations there, these are lost, and our young people are left to a large extent uncared for. And so they sink down to the ordinary level of thought and speech and to the lower pleasures and pursuits which prevail around them. Of course I rejoice with unfeigned gratitude at the splendid efforts that are being made in many directions, especially in our Evening Classes and in our Boys' and Girls' Clubs, to counteract this evil and safeguard our youth during this momentous period of life ; but I desire to indicate how it seems to me the efforts that are now being made can not only be supplemented and

enlarged, but be wisely conducted so as to give in a complete manner the sort of training and guardianship that are specially wanted by our young people during these years of life.

In regard to the Continuation Classes of our country, much I think can yet be done to make these far more attractive and useful than they have hitherto been. For clever boys I believe many of these classes are admirably suited, but for the great majority of our young people whom we desire to have brought under their influence, and who, we must remember, are children tired with their day's work and full of the animal spirits of children who need and must have abundance of refreshing, invigorating play after their work is done, it seems to me—

(1) That in every school of this kind there must be more of physical exercise and drill of various kinds than has been thought of, and

(2) That there must be almost nothing of the desk work or the use of the printed book that prevails in, and is right for, the Day School. The teaching ought to be, as far as possible, oral teaching and object teaching, and teaching by experiment and picture, so as to quicken the faculty of observation, and to refresh the eye and to secure the interest of the young people that are there.

(3) That the teaching ought to be, as far as possible, associated with the practical duties and interests of life, and therefore as far as possible with the daily work in which they are engaged. Thus the arithmetic ought, I think, to be largely workshop or shopping arithmetic, and the writing ought to be the writing of letters or statements connected with their daily work or the events of the week. Especially in these schools it is to be desired that the singing which has been taught in the Day Schools and the gifts of elocution which have been cultivated there should continue to receive training, so that the delight and the inspiration of healthy and noble song and the exercise of their dramatic gifts by our young people may be carried on into their after life, and become to them a true and abiding source of pleasure and of moral invigoration. It is in this way that we have to create new tastes and higher pleasures for the people. These Continuation Classes, however, are usually for two or three evenings in the week, and it is simply fatal to leave our young people in the streets for the other evenings of the week. Everything, it seems to me, ought to be done in order rightly to occupy the other evenings in pleasant ways at home or in rooms where our young people may be gathered together

and brought under the brightest and most helpful social and educative influences. This might be done in our schools, as in some towns has already been done, by having Social Clubs or Social Evenings for those who are attending the regular classes of the week. In these Social Evening Clubs there ought to be, of course, the newspaper and the illustrated paper and the social games, which may be made somewhat educative as well as recreative, with the healthy stimulus of emulation and competition. It is in these Social Evenings that our young people should be more fully trained in different kinds of useful handiwork, and be helped to cultivate all sorts of hobbies natural to them, and to find in all a sense of pleasant companionship. We know what varieties of hobbies there are in which boys and girls are interested and that are naturally educative. Let these be sought for and made the means, as they can be, of educating the faculty of observation, sympathy with animals, and the deft use of the hand in making things which the boy and the girl loves to make.

(c) For the present such Continuation Classes are not held in many parts of the country, and where they are held only a comparatively small proportion of the young people who have left the Day School attend them. Further, for the

present, it is not likely that the educational authorities will open their school buildings and make arrangements for other social evenings such as I have named, which are necessary to keep our young people away from the garish allurements and evil associations of the streets and cheap music halls. Therefore if this great problem is to be dealt with other agencies must be brought into play in association with Continuation Classes opened by local educational authorities, so as to provide what is so urgently desired and required to insure the welfare of our young people. It is pleasant to think of the Boys' Clubs and Girls' Evening Homes or Clubs that are opened in many places, and which have rendered inestimable services. I believe they have preserved our country from the alarming and pestiferous growth of juvenile crime and depravity which is deplored in France, and which is also, though not to the same extent, lamented in Germany and other European countries. But these Boys' and Girls' Clubs, together with the senior Bands of Hope, it seems to me, are now established in a somewhat irregular and occasional way, and are not sustained by a wisely-directed and collective effort which is needful to give them full efficiency. And they only occupy at present a small portion of the great field which has to be

occupied and cultivated. It seems to me, therefore, that this great problem will have to be dealt with in a larger and more comprehensive and national way, and that it can only be done in connection with our Sunday Schools. The Sunday Schools in our country have practically the whole of the children of the country under their care during the years of childhood whilst they are attending the day schools ; but at present the results of their good work are to an enormous extent lost, because no wisely conceived and efficient means are adopted in order to retain their elder scholars and to keep them during the most perilous period of life under healthy influences that would surround them like an atmosphere, forming their social tastes and habits ; and which would also safeguard them from the temptations of life, and prepare them for its varied interests and duties. I am glad to think that this matter is being very earnestly considered by the leaders of Sunday School work in this country. It is, I believe, acknowledged that only 20 per cent. of the children who pass through the Sunday Schools maintain any connection with the Churches that have had the charge of them during their earliest years ; and this enormous wastage which is a great national evil is, I know, burdening the minds and hearts of all

interested in our Sunday Schools. I venture to think that a method might be adopted in every Sunday School of the country which would to a very large extent arrest this wastage, and secure for our Churches and for our nation the fruitage of all the loving thought and labour that has been given, and is being given, in our Sunday Schools.

I conceive that in every Sunday School there should be a division at the age of 13 or 14. The elder boys will never remain in School to be associated with the younger children. The new spirit of independence that arises among them, and the sense of their importance when they begin to earn wages, lead them to revolt against a close association or identification with the younger children. Therefore, when arriving at the age of 13 or 14 I think they should at once be put upon another footing and handled in another way, the whole plan of the class and the style of teaching being altered. I think that the higher division of the school ought to be named the SUNDAY INSTITUTE, and it ought, if possible, to be held in special rooms set apart for it, which have also, if possible, a separate entrance. In this Institute, the teaching should deal closely, I think, with the life upon which the boy and girl are now entering, with its temptations and duties and trials;

and the Bible lessons that were committed to memory in the younger school ought now to be applied to the whole of the conduct of life upon which they have entered. The subjects taught should refer, therefore, to their sports, to their home life and the duties of citizenship, to the maintenance of a pure and vigorous mind in a healthy body, to the work of the factory or shop or office in which they are engaged, to the companionships they form, and the evils with which they are now necessarily brought into close contact, especially the evils of drinking and gambling, and to the need of vigilance and fidelity to conscience in the fear and love of God. I think, too, that in the Institute, the young people attending it should be treated in a different way from the children of the Sunday School. They should have some place in the responsible management of the Institute, and be allowed to discuss matters which interest them, under the guidance of their teacher, and to prepare papers which are to be submitted to the examination and discussion of their fellow members. Of course, in such an Institute the reading of its members and the social games in which they are engaged will be earnestly considered, and all encouragement and inducement given to wise conduct in these matters. I have also thought that at the age of 16

or 17 there ought to be another promotion in the Sunday Institute, so that those who are of that age should, if found worthy, hold a rank somewhat like that of the prefects or prepositors of our public schools, and share with the teachers some of their authority and responsibility for the good conduct, not only of the Institute, but it may be also of the junior Sunday School.

This Sunday Institute, should, I think, be the basis, or more strictly speaking, the root, of a WEEK EVENING INSTITUTE, which should be open, if possible, every evening of the week in connection with every Sunday School. If the Sunday School is small and there are two or three in a village, in a district or a town, the week-evening Institute should be held in one of the schools, but be the recognised Institute of all the schools which are associated with it. In every such week-evening Institute, where boys and girls are being brought together, of course in separate rooms or buildings, the prime necessity must be, as it is in all healthy Boys' and Girls' Clubs, physical drill and gymnastic exercises. For this object the Boys' Life Brigade and the Girls' Life Brigade seem to me to have special value. The Boys' Brigade both in Scotland and England has done good service, though many persons object to it because of what

they think to be the military spirit engendered by it. The Boys' Life Brigade avoids that peril. The drill and exercises given in it train the imagination and prepare the body and the mind for saving life, and so give a higher note and a finer ideal to its members. For there is not only the usual marching drill accompanied by free gymnastic exercises, but there is also special drill and exercises in the saving of life from fire and water and from accident. And in the Girls' Life Brigade, along with fancy marches and free gymnastic exercises suitable to girls, there is the same drill for the saving of life, and also a special training in sick nursing.*

In every week-evening Institute established in every school for boys and girls there must be this central attraction. The boy and girl of that age must have healthy exercise of the body, and special drill that will give not only grace of movement to the body, but will give alertness and precision to their movements, and will also train them to ready obedience to the word of command and to act in concert with others who are

* I am specially glad that a Girls' Life Brigade is being formed, because I feel that the difficulties and perils of young girls who go out to work in factories or elsewhere are perhaps even greater than with boys ; and certainly less has been done in order to protect and rightly influence and train their lives.

associated with them. Boys and girls, however, when associated with such a Brigade and attracted by the gymnastic exercises in which they delight, can then be easily induced, under the influence of their officers, to whom they become attached, by the rewards that are offered them, by the prospect of obtaining promotion in the Brigade Company, or gaining marks for prizes, to spend the other evenings of the week in which they are not engaged in drill with their companions in games and reading, etc., and also to attend bright and practical classes. These classes will in every case be assisted by the grants given by local education authorities. I give here a letter which I have received from the Director of Education in one of our counties which, I believe, expresses the feeling of all holding the same position :—

Dear Dr. Paton, September, 1903.

I am very much obliged for your letter and the leaflets which you enclosed. I am very sorry that more people have not done as the Rev. Mr. R., and tried to get other evening classes in connection with some Institute. I thoroughly agree with you that if we are to get the lads who are in the adolescent stage, we must get them into Institutes and not into schools. For this reason we are leaving as much as we can to the Managers of each locality, so that they may feel that they have responsibility and work.

Yours faithfully,

In support of what I have said, I am glad specially to refer to Manchester, where boy's clubs and gymnasia have been formed to a larger extent than anywhere else, and on a larger scale. Some of these are associated with Sunday Schools, and they have shown there what can be done to attract and hold our lads, and keep them until they have passed through the dangers and difficulties of that trying period, and entered upon the fuller responsibilities of young manhood. They have found there that the privilege of attending the Holiday Camp is one of the strongest motives which induce the lads to regular attendance at classes, and at the Sunday services which are specially opened for them and suited to them. And the life of the Camp is itself a most helpful training. I also append a description of the methods by which in the Boys' Life Brigade the social life of the boys may be surrounded every evening with an atmosphere of happy and quickening influences.*

BOYS' LIFE BRIGADE,
EASTWOOD, NOTTS.,

November 25th, 1902.

My dear Dr. Paton,

I am glad to say that the Boys' Life Brigade movement has made material progress here since

* This information will be supplied by the Secretary of the Boys' Life Brigade, 56 Old Bailey, E.C.

the formation of our Company in January of the present year. We now have about a hundred boys—divided into two Companies; a staff of good officers; a bugle band; a club-room open two nights a week for games, reading, gymnastics, &c.; Evening Continuation Classes two nights a week, in which the boys take commercial correspondence, arithmetic, shorthand, &c., in addition to ambulance drill. By means of the Brigade the Evening Continuation Classes held at our schools here—which were very thinly attended last winter—have been made a great success, as they are attended by all our boys. As no grant is now allowed for drill we have substituted an extra hour of Ambulance work for the hour originally proposed for drill (a grant for Physical Drill is now again given by the Board of Education), and hope to receive a grant for this subject both from the County Council and from the Education Department.

As our boys come from different Sunday Schools we have made it a rule that all of them must attend some S.S., and have issued cards on which their attendance must be registered and attested by their S.S. Teacher—the marks thus obtained to count in awarding prizes, promotions in rank, &c.

The Club-room held in the large school room is a great boon. It not only keeps the boys off the streets at night, but creates a taste for healthy forms of recreation and amusement with which most of them have hitherto been entirely unfamiliar. We have an excellent corps of the St. John Ambulance Association here, and receive much valuable assistance from some of the members of that organization.

I am, yours affectionately,

R. REID.

If such a work as this were well undertaken by our Sunday Schools everywhere, then the problem that is set before us, great and difficult as it is, would be to a large extent immediately solved, and a new generation of working men and women would be raised up in this country, with higher and nobler tastes, and seeking for higher pleasures than attract the great majority of the working men and women of to-day. And for them the Social Institute will, I believe, be found necessary to meet their needs.

(d) I add one word. It will very properly be said that in all which I have written I seem not only to ignore the homes of the people, but to be providing for men and women and young people in these Social and Week-evening Institutes attractions that will lead them still more to neglect their homes. That would be an evil to be regretted. But we all know that the homes of our people being what they are, our working men and many of our young working women and also our young people, can scarcely remain at home, and are even not desired to do so. Moreover, they want social intercourse and refreshment after the day's work is done, and the great thing is to provide these in places and under conditions that are not only safe and pleasant, but which will in every way be helpful to them.

But in addition I specially point out that much of what is being done and taught in these Institutes is a preparation for a more pleasant and social family life in the home. For example, the reading circle in the school is to encourage and direct the children in some pleasant reading of books at home. In the same way, at the social reading circle of the Institute, it is the books that have been read at home which are to be discussed and talked over in the circle. Again, if there be singing and instrumental music taught and Choral and Orchestral Societies formed in the Institute, that means that there must be much singing of the songs and much practice of the music in the home. And yet again, if there be any class of simple handwork, it may be art handwork, or if there be any hobby or pursuit cultivated, such as the use of the camera, or the love of flowers, showing how they may be cultivated even in a window,—all these are intended to secure new interests and give new pleasures at home. Accordingly what is thus being proposed for the evening life of the people is not only to provide for them opportunities of recreation and rest and of social fellowship when they desire them, away from home, but it is to use these opportunities so as to *flood the home with wholesome pleasures and interests*,—pleasures and interests which

ought to be shared in by the whole of the family. It will be an evil day for England if the home life of our people suffer, and whatever is done must be done so as not only to maintain, but to ennable, their home life.

(e) And now in connection with the whole of this movement I conclude by saying what seems to me ought to be the outcome of all that is thus being sought and cared for, and what will at the same time react in many and most helpful ways upon the whole of the social and home life of the people. I append a letter which sets forth a plan by which in every village and town of the country, and it may be in every district of a large town, there shall be at least one Annual Festival, somewhat of the nature of the Welsh Eisteddfod, in which there should be competitions of song and instrumental music and recitations, flower and fruit exhibitions, exhibitions of all kinds of art handwork, and of all kinds of hobbies, and collections that are gathered for purposes of nature study, etc. I believe that these Festivals can be formed in every part of the country, and that by means of them new intellectual interests and new social tastes and pleasures will be everywhere created and fostered among every class of the community ; because in this, as in every good work, there must be a

true spirit of Christian socialism in which all shall take part, the wealthier and the wiser sharing thus in the interests and delights of their neighbours who are less favoured in some respects than they.

I also append an article setting forth what has been done in one village in our country which realizes this ideal. It is only as we can create higher and purer interests and pleasures, and so form new tastes and habits among the people, that we may hope to redeem them from the curse of the drink habit which now darkens and depraves the country.

To the Editor of —————

Dear Mr. Editor,

When we travelled together it was a surprise and a delight to me to learn from you of John Wesley's deep interest in social reform, and his true understanding of the necessary union of vital religion with the uplifting and purifying of human society. You specially told me of his desire to associate with the brightest and most popular tunes of the day, songs that would quicken and deepen the noblest sentiments of life and character. It is true as ever, the quotation which Fletcher of Saltoun gives—"Let me make the ballads of the people, and I will let others make their laws." The mighty powers and the formative influence that lie in the inspiration of song—especially of the people's songs, sung at home, sung in the streets, sung in the shop—have not been realized by us as they ought to be. I, therefore, most gladly said I would associate myself with you in getting noble songs to be wedded to the most popular tunes and airs of the

day. I know one or two who are gifted writers of song, and I hope I may get to know others. I instanced to you one tune, for which I shall immediately seek to get a suitable song—"John Peel's Hunting Chorus." I heard that sung some years ago by a men's choir, and I said to some of them afterwards, "It is a most rousing chorus, it almost lifted the roof off; but," I said, "can we not wed that chorus, with its splendid fire and cheer, to something nobler and better in life than hunting a poor fox?" Every noble sentiment—love of country, love of home, love of nature, love of duty, love of God, may be made to throb and live in the heart of the people, by the potent charm and rhythmic delight of song. Therefore let us seek to wed brave and bright and beautiful song to the most catching and rousing tunes we can find, especially those that for the moment have caught the people's ear.

Let me further say to your readers, if you will permit me, how I hope all of them will interest themselves in what we also spoke of in our journey, viz., in seeking to form in every village and town in the country something like the Welsh "Eisteddfod." etc. Through our Sunday Schools especially we can do this. Let us have Annual Festivals everywhere, in which displays of song and music, exhibitions of flowers and fruits, and competitions in nature study and in art handwork, may be held by the people, young and old, and for which the people may prepare during the winter,—thus lifting their whole life up to a higher atmosphere, charged with pure, and happy, and noble interests.

I hope you will in your magazine bring this very prominently before all the Temperance workers in the country, because the success of the Temperance cause lies in our giving to people who seek now to kill the monotony of a weary life in drink, new interests that will refresh and

brighten their life. And let us also plead with all who love Christ, that they will adopt these most simple and natural means of redeeming people from the evil, and winning them to the good, of life, which are open to us, but which hitherto have been so sadly neglected by the Church of Christ.

Yours faithfully,—J. B. PATON.

Taken from —— Magazine.

COUNTERACTIVES TO THE PUBLIC-HOUSE.

We have received from the Rev. Dr. Paton, of Nottingham, the subjoined interesting account sent to him by a correspondent, describing a delightful work accomplished by two ladies in a stagnant village, in the way of awakening intellectual and æsthetic interests calculated to refine and elevate the inhabitants. We have long been convinced that in this direction lies the true counteractive to the public-house. Dr. Paton is of opinion that the establishment of an Eisteddfod in every district of the country would do very much to assist in awakening refined tastes among the people, and providing them with interesting objects of pursuit such as would be likely to create a distaste for the public-house and its associations. We agree with him, and should like to see the experiment tried. Will some of our readers attempt it? The following beautiful story will show the kind of thing that may be done.

“In a lovely neighbourhood where a little village clings to the side of a hill so high that few people ever came to disturb its deep repose, two ladies decided to build a house. They had had long and close experience of the condition of the working-classes, and retired to the country to recover from the strain of London life. No one had ever lived in the village with leisure and education

enough greatly to influence the inhabitants, who numbered less than 200. The building produced great excitement, and gave employment to so many, that the new residents easily became acquainted with all their neighbours. They were in no hurry to alter the condition of things, beyond taking ordinary opportunities of showing kindness. About this time a well-known friend of theirs had a well sunk in the middle of the village, and placed seats commanding a view of many miles extent close by. Soon afterwards some educated and energetic young people took a cottage in the village, and immediately began to make friends with young men and lads of the place, giving up their Saturday afternoons to join them at football and cricket.

Then the local County Council was invited to send lecturers to give courses of lessons on nursing and hygiene to the women, and on poultry-keeping and gardening. As a consequence of the poultry lectures a Society was formed to try all the latest methods recommended by the lecturer. I was present at a meeting, after the Society had been founded a year, and was astonished at the order and dignity of the proceedings, and the ease with which both men and women spoke, adding their experience to the common stock. This meeting was followed by a first-rate lecture, in which the speaker advised the purchase of good hens for winter laying, and afterwards answered any questions asked by the audience.

Some months before this, an arrangement had been made by which each poultry-keeper sent all the eggs for sale weekly to the principal farmer's wife, who undertook to take them to market. An agreement had been made at the market-town with an egg merchant to take the whole of their produce at a fair price all the year round.

A little speech given during a concert at the New Year emphasized the advantage of the co-operation of the whole village, instead of each person competing with the rest.

At a later meeting it was proposed, and after some discussion decided, to start a village fire brigade, and that every villager should be encouraged to practise fire-drill. It was also suggested that the village would look far more attractive if tin cans, broken crockery, and flying paper were given decent burial—since which time a great improvement has taken place.

In the beginning of last winter the resident ladies invited a highly-qualified musician to teach part-singing to all of the villagers who wished to join, and at the end of the season a first-rate concert was given, in which over 30 performers took part. Previous concerts had been chiefly given by the neighbouring gentry, but this one was provided almost entirely by the villagers.

At the school the children are taught to carve with their pen-knives all kinds of quaintly-shaped wooden spoons, from ancient models, and also to weave baskets, in both of which they are highly successful.

The smaller girls were taught to make pinafores and other articles of dress, and older children have been taken up to London to see Westminster Abbey, the Houses of Parliament, St. Paul's, and the Industrial Exhibition at the Albert Hall. Some of the farmers' daughters have attended a Shakespeare Class.

All these different interests and pursuits band the villagers together and foster industry, thrift, and temperance. All is done without show or thought of patronage, simply and kindly, as friends with friends.

The same ladies arranged the festivities of the Coronation day. There was first a quiet little

service at the school, after which each child was given a Testament. Then there were village sports, in which everyone took part. Later in the afternoon the school children (decorated with wreaths and wands of corn and wild flowers), accompanied by a band playing lively marches and followed by the whole village, wound up the common and through the woods, the sunlight dancing over their heads, a fitting picture of "Merrie England." On the edge of the wood tables were laid for 200 persons, and the large company sat down, with much mirth but no disorder, to the Coronation tea.

Soon after tea, Britannia, with helmet and trident, her train held up by a tiny soldier and sailor, attended by the Cardinal Virtues and the Colonies, with the children and the band leading the way, returned to the village green, where, in turn, appropriate patriotic poems were recited which had been composed for the occasion.

The following is a prospectus of the Social Institute Union published in 1901 :

SOCIAL INSTITUTES UNION.

An Urgent Need of the Time.

The object of this Union has been set forth in its various documents. Briefly, that object is to promote the formation of Social Clubs or Institutes in the large halls of Board Schools, which are often vacant in the evenings, and which are in many towns found to be most suitable for the purpose because they are so well lighted and heated, and often beautifully decorated. In addition to Board School

buildings, the Union seeks to utilise school buildings connected with churches and chapels, and, where no suitable school buildings are available, to promote the hiring or the erection of other buildings for the purposes of Temperance Social Clubs and Institutes.

In several large towns this work is being taken up. In Nottingham five Institutes have been formed. Two of these are in School Board buildings ; one has been founded by the munificence of a gentleman much interested in the working classes, who bought a large mission hall which was for sale, and furnished it suitably ; a fourth was formed by a large P.S.A. Society, which bought and equipped a building for the purpose ; and the fifth has been formed by a local Temperance Union, which has hired a large hall and other premises at one time connected with a public-house.

In Birmingham, as the following extract from a letter recently received by a friend from Mrs. George Cadbury will show, several have been already formed :—“The accounts of the Social Institutes are most interesting. I daresay you know we have three in surrounding places—Selly Oak, Northfield, and Stirchley : and a men’s club in Birmingham in connection with my husband’s class, and a boys’ in connection with our son’s class. Then the Bristol Street Adult School have

started a club in an old workshop in a dark part of the town for a set of 'public-house loafers,' and are getting them in. So their hands are very full. But the idea of using public rooms like the Board Schools is very good indeed. I hope enough will take it up in Birmingham to make it work. . . . I agree with you that the work of providing counter-attractions is one of the principal items of the Temperance programme."

In Stockport a large P.S.A. Society has erected a handsome building for the purposes of a working men's Social Institute.

This movement is one that must commend itself to every Temperance worker. It is the very foremost necessity of our time to offer a counter-attraction to the public-house by providing in a wholesome and most attractive way for the recreation and the social life of the people. Until this is done *we shall fight in vain against the public-house.* Now, there are three considerations which at the present time seem urgently to compel us to provide opportunities for purer and nobler recreation, and for meeting the social needs of the working classes of our country :—

First, the necessity to conserve, and make really effective for life among the people, the best influences engendered in our elementary schools—day and evening.

We must make these influences richer, nobler, and more potent ; and there are one or two movements on foot for this end. But when the best and most have been done at school, let us remember that we have awakened new tastes and appetites, and we have formed faculties which require development, nurture, guidance, and help. We almost pity the working man in our large towns, living in a tenement house, with no opportunities of higher social life and of purer recreation. The public-house and the music-hall are open to him ; but what else ? A responsibility rests upon us to preserve and nourish the better germinant life which begins to open at school—to give it soil and sunshine, stimulus and environment.

Secondly, let us remember that it is the evening social and leisure life of the people which is the most important in forming moral habit and character. When at work the mind is occupied. After work, when effort is relaxed, the mind hangs loose, ready to be played on. It is then open and receptive to the influences that pour upon it from associates and surroundings. We have not yet realised the importance of these social hours, and the necessity of filling them brightly and recreatively so as to quicken intelligence and elevate taste.

Thirdly, the demand for shorter hours of labour, which has already produced such great changes in the day's work and increased the leisure time of our people, together with the higher wages which have given them more money to spend, has created at once a great peril and a great opportunity. Doubtless these two causes explain the fact that our drink bill mounts up yearly, despite all efforts for the promotion of Temperance.

The object of the Social Institutes Union is, however, not merely to increase the number of these Clubs and Institutes throughout the land; it seeks also to advise and direct those that conduct these Institutes as to the kind of entertainment and instruction that are given in them. There is always the danger that Social Clubs and Institutes, even though formed on Temperance lines, will swiftly degenerate in moral tone and influence unless they are stimulated and helped to seek in thoroughly popular and attractive ways some higher educational and social advantages. It is the Aim of the Union, therefore, to develop these Institutes in such a way that the social and recreative elements shall awaken the desire for higher interests, and so tend to brighten and enoble life in its personal, social, and civic aspects.

Mr. E. Gilbert, the Secretary of the National Adult Sunday School Union, has written me saying :—“ The great load on the minds of our schools at present is how to provide substitutes for the public-house. It is little to take pledges, if we cannot help men to keep them.”

He also informs me that during 18 months 100 Social Institutes have been formed in connection with the Adult Schools.

In a letter to the General Secretary of the Social Institutes' Union Sir Oliver Lodge says :—“ The idea of SOCIAL INSTITUTES for recreation, and the utilisation of leisure, ranks among the most hopeful methods of attacking the forlorn gambling and excessive drinking habits of this country. It is an indirect method of attack, and therefore wise. The way to expel a bad spirit permanently is to occupy his place worthily : and until homes are more home-like, and rational family-life more possible, Social Institutes and Clubs, not too narrowly or over-governed, must supply the deficiency. These places should be self-governed as far as possible, and should be made sufficiently attractive to give the hand-worker something to look forward to at the end of his days toil: something that will refresh

and interest him, and give him something to think about during another day.

A.D. 1906.

Prospectus of a Social Institute

**Which was opened in a School Building
in London.**

*Non-Political, Unsectarian, Municipal Common
Rooms for the People.*

The Social Institutes Union seeks to make School Board Buildings, with their spacious Halls, Centres of Pleasant Social Life and of popular educational influence for the working people of this country. These Halls have been let by the London and other Boards at a rate which covers the cost of fire, lighting, and attendance. If no School Board building is available, convenient and comfortable rooms may be found in connection with churches and chapels, or they may be otherwise hired at a small cost.

"THESE SOCIAL INSTITUTES will be in truth **PEOPLE'S PALACES**, formed for the delight of the people, as well as for their practical instruction in things that belong to their daily life. They will be situated, too, in those districts that are the most densely crowded and need most the brightness of social pleasures and the useful help for the work of life which they give."—*Extract from Letter.*

All Classes held in the Social Institutes will be conducted in as popular and interesting a manner as possible, so as to attract and benefit those who have been at work all day. They will also give helpful preparation for the Evening and Social Hours of life, as well as its Working Hours, and so lead men to the true enjoyment of life, as well as to greater skill in the work of life and a higher sense of its duties.

PROGRAMME.

I. SOCIAL AND RECREATIVE.

MEN'S LARGE SOCIAL CLUB-ROOM, IN
WHICH THERE WILL BE

Newspapers, Illustrated Papers, and Magazines.

Draughts, Chess, and other kinds of games.

A Billiard Table and a Bagatelle Board.

A Refreshment Bar, with excellent Coffee, Cocoa, and other refreshments.

A Piano, so that there may be occasional music, with songs and recitations during the evening.

It is proposed to form SPECIAL CLUBS for the following Games, Sports, and other recreations, in order to promote good fellowship and discipline, to encourage skill and knowledge, and to arrange competitions between their own members and with other clubs :—

Chess and Draughts Clubs.

Football and Cricket Clubs.

Harriers' Club.

Ramblers' and Natural History Clubs.

Swimming Club.

Cycling Club.

For younger men physical exercises will be encouraged, including Swedish Drill, Indian Clubs, Life-Saving Drill, Fire Drill, &c.

It is hoped that other clubs may be formed. Each club will appoint its own officers and frame its own rules, subject to the approval of the Local Committee. Thus, as soon as possible—

A Benefit Club and Christmas Club will be formed; also a Savings Bank, and, whenever possible, a People's Co-operative Bank, of the kind found so useful on the Continent.

A Choral Society will be formed, as soon as possible, for all in the neighbourhood who are fond of singing, and who wish to join. It will be in connection with the Vocal Music Class.

One or more pleasant *Social Reading Circles* will be formed in connection with the National Home Reading Union. These Circles will deal only with interesting recreative or practical subjects, which will be freely discussed by the members, and will be occasionally illustrated by lantern pictures and talks.

II. EDUCATIONAL.

The following Classes will be formed as soon as a sufficient number of members join :—

1.

- To promote the Higher Social pleasures of life—
 A Class on Vocal Music, associated with a Men's Choir and
 a Choral Society.
 Classes in Instrumental Music, for the Violin, Flute, and
 Brass instruments in connection with a Brass Band, and
 for other instruments as desired.
 A Class for Elocution and Dramatic Reading.

2.

- To aid in the Business of life—
 Workshop Arithmetic and Mensuration.
 Workshop Mechanics.
 Workshop Drawing, Brush and Colour Work and Designing.
 (These will help all Working Men, whatever their trade,
 to do their work more pleasantly and skilfully).
 The Science of Sound applied to the making of the Piano-
 forte (a local industry) and other Musical Instruments ;
 illustrated by experiments and Lantern Pictures.
 Shorthand and Book-keeping.

3.

- Classes for subjects of general interest :—
 Pictures of Places—especially places that the newspapers of
 the week are writing about ; illustrated by the Lantern.
 Topics of the Day—Modern History, taught and illustrated
 in reference to the chief historical events of the present
 time.
 Science of Everyday Life, with numerous experiments,
 which everyone can make for himself.
 Health of the Body, the Home, and the City.
 Ambulance, with Stretcher Drill, and first aid in dealing with
 accidents of all kinds.
 Life and Duties of the Citizen. This course deals with the
 functions of Government, the growth of the Empire,
 Social Problems, Trades Unions, &c. There will be
 lantern illustrations, and discussion will be allowed at
 the close of each class.
 There will be a Course of Popular Lectures delivered by a
 distinguished Lecturer in connection with the London Council
 for University Extension.

Every Saturday Evening there will be either a Concert,
 or a Social Gathering for the wives, friends, and families
 of members.

Rooms will be available for all Benefit, Trades Union, Co-operative, and other Societies whose members are members of the Institute.

Fee of Membership is 2d. a week, or 2s. a quarter, payable in advance; 3d. is paid on admission for Member's Ticket and bound copy of rules. Members are admitted **at half-price** to all Lectures and Entertainments for which a charge is made.

The foregoing is given as a specimen prospectus which shows the aim and plan of a Social Institute.

Federation of Provincial Branches.

Published by the Social Institute Union.

To make these Social Institutes thoroughly successful the programme must be varied and attractive, so as to suit different needs and tastes. Social Institutes for Women must, of course, have a special programme suited to them. There must be a capable and energetic Manager or Secretary present every evening, and an active local Committee, of which the majority should be elected by the members of the Club.

There ought also to be in each town or district a large Central Committee, consisting of representatives of each local Institute and of others who are interested in this Social and Temperance Work; such a Central Committee will give guidance and help to a local Institute if any difficulty occurs, will open new Institutes, and will sustain public interest in the movement.

It is also most advisable that all Social Institutes in the country should be affiliated with the Social Institutes Union. The advantages of this affiliation are set forth in the following statement:

The main aim of such federation is to secure and extend throughout the groups of linked local Institutes the benefits of active co-operation, in providing—

- (1) The Moral Support and stimulus of a combined and united movement.
- (2) Facilities for Recreation, to be shared by all affiliated Institutes in such matters as Co-operative Holidays, Cycling and Photograph Clubs, and so forth.
- (3) Educational Advantages, by way of type-written illustrated Lectures specially adapted to local needs, the provision and interchange of lantern slides, library boxes, etc.
- (4) Apparatus and general equipment on the best terms.

Thus—

When the persons interested in the founding of a centre have signified their intention of bringing the projected Institute into affiliation with the Central Organization, advice and assistance will be afforded towards—

- (A) Organization and Equipment, by the supply of Leaflets and all needful propagandist matter.

Instructions as to methods of approach to Local Governing Bodies and Advice in the formation of preliminary Committees.

In special cases, where the need is clearly shown, a Deputation from Headquarters may be provided to address meetings or wait on local authorities, in conjunction with the

Organising Committee appointed for the purpose.

The Central Body will secure special terms for the supply of the various items of outfit—gymnastic apparatus, pianos, billiard tables, games, music books, and the like.

(B) The Social and Educational Programme, and the General Conduct of an Institute.

The Headquarter Committee will give practical advice and assistance from the outset, supplying, from time to time, reports, occasional papers, and specimen programmes of affiliated Institutes in London and the Provinces, seeking thus to stimulate and maintain a high level of wisely varied social and recreative interests among its members.

Through its relations with such bodies as the London and Provincial School Boards, the County Councils, the University Extension Society, the British Empire League, and other similar organizations which provide classes and lectures, the S.I.U. is in a position to help forward the educative aims of its affiliated Institutes in many directions.

Fuller information, and help in the formation and working of Social Institutes, will be given by Mr. F. H. WILLIAMS, Secretary Social Institutes Union, 37 Norfolk Street, London, W.C.

The INNER Mission of the Church in contrast to its OUTER or Foreign Mission, is its Mission within the land in which it is planted. Its object is that the country which the Church thus occupies shall become a truly Christian Country in which the institutions and usages of Society, and the laws and life of the people, harmonise with the righteous will of God.

The Inner Mission is the subject of the following works by J. B. Paton, M.A., D.D.:—

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